

LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, JANUARY 7, 1899.

No. 6.

## UTAH AND THE MORMONS.

Furnished by Elder Lawrence Peterson.

The following piece, written by a Utah man in early days, is reproduced on account of its popularity wherever our Elders sing it. It is sung to the tune of "Marching Through Georgia."

Who'd ever think that Utah would stir the world so much?  
Who'd ever think the Mormons were widely known as such?  
I hardly dare to scribble or on the subject touch.

For all are talking of Utah.

Chorus:  
Hurrah! Hurrah! the Mormons have a name!  
Hurrah! Hurrah! they're on the road to fame;  
Don't matter what they style us, it's all about the same—  
For all are talking of Utah.

'Tis Utah and the Mormons in congress, pulpit, press;  
'Tis Utah and the Mormons in every place, I guess.  
We must be growing greater, we can't be growing less—  
For all are talking of Utah.

They say they'll send an army to set the Mormons right,  
Regenerate all Utah and show us Christian light;  
Release our wives and children and set us men to flight—  
For all are talking of Utah.

They say that Utah cannot be numbered as a state;  
They wish our lands divided, but left it rather late;  
'Tis hard to tell of Mormons what yet will be their fate—  
For all are talking of Utah.

Whatever may be coming, we cannot well foresee,  
For it may be the railroad or some great prodigy;  
At least the noted Mormons are watching what's to be—  
For all are talking of Utah.

I now will tell you something you've never thought of yet:  
We bees are nearly filling the hive of Deseret.  
If hurt we'll sting together, and gather all we get—  
For all are talking of Utah.

And now the Utah bill has passed and she's become a state;  
Remember that she'll take the lead in all that's good and great,  
Redeem the world, point out the way that leads to heaven's gate—  
Yes, all may now look to Utah!

Hurrah! Hurrah! Why can't the people see?  
Hurrah! Hurrah! the truth has made us free.  
We'll make this chorus ring from East to Western sea—  
While all are talking of Utah!

## OUR CONFERENCE PRESIDENTS.

Elder Irving L. Pratt.

Irving Llewellyn Pratt was born March 17, 1873, in Sugar House Ward, Salt Lake county, Utah, where he lived with his parents, Moroni L. and Carol Beebe Pratt, till the year 1886, when the family moved to Pleasant Grove, Utah county, Utah, where they lived two years, then returning again to Salt Lake county, where Elder Pratt attended the district school till the year 1889, when he, with his parents, moved to Provo City, Utah



ELDER IRVING L. PRATT,  
President of the South Alabama Conference.

county, Utah, where they might have the scholastic advantages of the B. Y. Academy.

Here Elder Pratt attended school for several years, taking an academic course. For some time he was employed as clerk in the Provo East Coop, and afterwards attended the B. Y. Academy, taking a general business course.

In 1892 he obtained a position teaching school in Uintah county, Utah, remaining in that county for three and a half years, when he returned to Provo City

and accepted the principalship of the Provo Bench Schools, which position he held at the time he was called to the Southern States Mission.

Just three weeks before leaving home he was married to Miss Florence Adams, who has presented him with a beautiful little daughter, soon 2 years old, whom he has not yet seen.

He left home on May 16, 1896, and arrived in Chattanooga May 20, 1896. He was appointed to the South Alabama Conference, where he has labored ever since, as a canvassing and Meteoric Elder; was called to labor with President D. H. Thomas as clerk of conference for six months; was then appointed Conference Superintendent of Sunday schools till the General Conference, when he was chosen to labor with President Thomas as Emergency Cometary Elder until Counsellor George A. Reid was released to return home. Elder Pratt was then chosen counsellor in the presidency of the conference, in which capacity he labored until President Thomas was released; he was then selected to succeed him as President of the South Alabama Conference on July 1, 1898, with Elder Franklin W. Andrus and Elder Ed Benzley as counsellors, and Elder Lawrence Peterson as Conference Superintendent of Sunday schools.

Elder Andrus having been released to return home, Elder J. Harvey Melville was chosen counsellor to President Pratt. President Rich, when visiting South Alabama Conference, on Dec. 25, 1898, gave President Pratt notification of his release and as soon as the year's work is finished up and Elder John H. Willis, who is to succeed him, is fully acquainted with the work, Elder Pratt will return home, which will be about the last of the present month.

President George A. Day, of the South Carolina conference, is somewhat displeased because the Star located him in the unmarried column of Elders. He says in a recent letter:

"I was married in 1890, thus having an affectionate wife and four loving, obedient children to welcome me home, when the Lord says enough."

The correction is cheerfully made and The Star hopes his home-going will be all that he desires.



## BAPTISM.

By Apostle Mathias F. Cowley.  
Written for the Southern Star.

**Necessity of Baptism.** When men have repented of their sins it is natural for them to desire a forgiveness of those sins. How shall this great boon be obtained? That repentance alone does not blot out the sins of the past may be illustrated in part by a comparison between the temporal and the spiritual. A man acquires a debt by purchasing goods on credit, and finding it a ruinous policy resolves, for the future, to pay as he goes. This changes his course, constitutes in his business life a reformation, but it does not pay the debt already acquired. He must liquidate the obligation, or be forgiven the debt by the creditor. Some may say that this is the difference between the earthly transactions of men and the dealings of God with his children. God forgives—true, but every blessing is predicated upon a condition, and the condition is laid down by the Lord, hence it is written in Mark i:4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." From this it is evident that baptism is to follow repentance, and that at least one object of baptism is the remission of sins.

Let us now examine several statements of the Scripture, which point out clearly the necessity of this ordinance. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." Every thoughtful, God-fearing person, must be impressed with the feeling, that if it was essential for the "Only Begotten of the Father," "who is full of grace and truth," to be baptized, none can be exempt who have arrived at the years of accountability. It appears also from the language used that without being baptized he could not fulfill "all righteousness." Mark in his first chapter, Luke in his second chapter also record the history of Christ's baptism. After teaching his disciples for three years, being crucified and risen from the dead, he gave them this commission: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi:15, 16; and in Matthew xxviii:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And in Luke xxiv: 45-47: "Then opened He their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In the latter quotation the word baptism is not used, but the same writer says in Luke iii:3, regarding the mission of John: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." This enunciating the doctrine that remission of sins is obtained through baptism. The same writer gives us the following, Luke vii:29, 30: "And all the

people that heard him, and the publicans justified God being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God, against themselves, being not baptized of him." From this it is manifest that by receiving baptism they honored and obeyed God, and that the rejection of this simple yet divine institution amounted to rejecting the counsel of God, with all the terrible consequences attendant upon such disobedience.

We read in the eighth chapter of Acts that Phillip baptized the Samaritans and the Ethiopian. In the same book is related the baptism of Saul, of Lydia, of the Philippian jailer, and of Cornelius. It is not necessary to multiply quotations to show that baptism was taught and practiced all through the apostolic dispensation, as being an essential to salvation. As a direct statement of Jesus himself to close this part of the subject we quote his words to Nicodemus, St. John iii:5: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God." The birth of the water can only be accomplished by baptism, and if an accountable being cannot enter into the kingdom of God without baptism, then that ordinance must be essential to salvation.

### OBJECT OF BAPTISM.

Let us next consider the object of this sacred rite. It is evident that inasmuch as a man cannot enter into the kingdom of God, without the baptism of water, then his sins must necessarily be remitted, through faith, repentance and baptism, from the fact that "No unclean person \* \* \* hath any inheritance in the kingdom of Christ and of God."

In Mark i:4 and Luke iii:3 we read that "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." On the day of Pentecost, when the mighty power of God rested upon the Apostles, and the spirit bore witness to the multitude that they were in sin, notwithstanding their devoutness, they cried out, "Men and brethren, what shall we do." To this Peter answered, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii:38.

Paul narrates before King Agrippa his conversion in Acts xxii:16, and says that Ananias, to whom he had been commanded to apply, said: "And now, why tarriest thou. Arise and be baptized and wash away thy sins, calling on the name of the Lord." The foregoing quotations will suffice to show that God instituted baptism for the remission of sins, but from other passages already quoted, Mark i:4, also xvi:15, 16, and the account of Simon, the Sorcerer, in the eighth chapter of Acts, it is very evident that the result, forgiveness, is not secured unless baptism is accompanied on the part of the candidate with faith, and a genuine repentance by turning aside from sin. Otherwise it would be a solemn mockery the administering of a sacred ordinance to a hypocrite. Hence the Apostles said to Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts viii:21. Notwithstanding he had been baptized he was still in his sins, because his heart was not pure, and he had not repented. Hence the Apostles said to him, "Repent there-

fore of this wickedness. \* \* \* For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Ibid. 22, 23. This should be a warning to modern professors, whose religion is in many instances a cloak, hidden beneath which is the depraved heart that builds the sepulchres of the dead prophets, but is ready to slay the living ones, who have a "form of godliness, but denying the power thereof. From such turn away." 2 Tim. iii:5.

### CORRECT MODE OF BAPTISM.

We now come to that part of the subject which formerly caused so much dissension among "Christian" sects, but which latterly is smoothed over with the assertion that it makes no difference which mode—sprinkling, pouring, or immersion, "either will do." "Let the candidate take his choice. It is immaterial." To this unwarranted assertion we reply: First. That if either mode will do, none will do, for still other forms may be added by the whims of men. Christ established but one true mode, "One Lord, one faith, one baptism," and if one is right, the others are wrong. This is a plain proposition. Again, the dissension and conflict on this point is proof against the inspiration of the sectarian world if they have any. For the reason that the Spirit of God will not lie, nor contradict itself. If therefore the Spirit of the Lord teaches me that immersion is right, it will not teach another sprinkling, and yet another pouring. This division then is because men are guided by opinion and preference, and not by the Spirit of Revelation from God, which guides into all truth, and brings those who possess it to a unity of faith.

Commencing with the baptism of Jesus, who is the pattern we have. Matt. iii:16: "And Jesus when he was baptized went up straightway out of the water." It is not likely that John would be baptizing in Jordan, and that Jesus would have gone down into the water if anything less than immersion would have fulfilled the law. This also agrees with the account of the Ethiopian's baptism by Phillip. Acts viii:38: "And they went down both into the water, both Phillip and the Eunuch, and he baptized him." Making still plainer this using a river of water and going "down into the water" to receive the sacred rite, we quote from St. John iii:23: "And John also was baptizing in Aenon, near to Salim, because there was much water there." A statement so plain as the foregoing needs no comment. It speaks fully for itself. He was baptizing not only in Enon, but at a certain point in the stream "because there was much water there." Such a reason could not have been given, had sprinkling or pouring been the proper mode.

We now refer to three places in the New Testament where not only the mode of baptism is indicated by the language, but the fact that baptism symbolizes the birth into the world, the death and resurrection of the body. To Nicodemus Jesus said: "Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." St. John iii:5.

When man comes forth into the world, from his mother's womb, he is born or brought out from the watery element, being first buried in it, and this constitutes his birth. To be "born of water" as a sacred ordinance would be impossi-



ble if the rite of sprinkling or pouring be the mode employed. Only complete immersion will answer the ordinance indicated in the language of Jesus to Nicodemus. Paul said to the Romans, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi:3-5.

The foregoing shows that baptism is a likeness of burial. When the body is laid lifeless in the tomb it is covered completely and not left partly buried and partly uncovered. And as the body comes forth in the resurrection, immortal, and free from the conditions of mortality, thus walking in "newness of life," so by the remission of sins through faith, repentance and baptism, the obedient candidate comes forth free from sin, and walks in a new life, prepared for the birth of the spirit, thus symbolizing in beautiful similarity the death and resurrection of the body. This is still farther emphasized by the language, "For if we have been planted," etc., thus using a word which implies a complete burial, as in planting seeds in the earth. Again, we quote the words of Paul to the Colossians, ii:12: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." This corresponds with the statement before quoted from Romans, and also the teaching of Christ to Nicodemus. From the Scriptures already quoted on the necessity, object and mode of baptism, we may deduct the following conclusion, that the ordinance established to follow, and go with, faith and repentance, and constituting the third principle of the Gospel is, Baptism by Immersion for the Remission of Sins.

## History of the Southern States Mission.

(Continued from last week.)

August opened up with considerable gloom, owing to the tragic death of Elder Standing. The Elders in their various fields of labor continued to proclaim the Gospel to the people, notwithstanding the ugly nature of the opposition met with; a number of baptisms were reported from the different Conferences.

Sept. 14 a meeting was held at Shady Grove, in Hickman county, Tennessee, and during the week a number were held in different portions of the county, closing the week, with a forenoon and afternoon meeting at which a baptism was reported.

Elder Joseph H. Parry was released to return home with a colony of emigrants, twenty in number, all of whom arrived safely at their destination.

The latter part of September favorable reports came in, showing results of the Elders' labors throughout the Mission.

The first Monday in the month of October, 1879, the Whitfield county court met and the indictment against the assassins of Elder Standing was taken up. Jasper W. Nations, Hugh Blair and Andrew Bradley having been apprehended

in the state of Tennessee. They secured bonds of \$5,000 each and were given their liberty. On the 16th inst the court began the task of empanneling a jury, but 148 were passed before a panel could be secured. Thursday, Friday and Saturday were taken to enact the rather farcical proceedings, the defense finding no difficulty in securing perjured witnesses, while great pressure from the outside religious elements to bring about their discharge. Judge McCutchen, who had the affair in hand, delivered the following rather peculiar charge to the jury: "If two or more persons combine to commit an unlawful act, not having as its object the taking of human life, one of those engaged in the act goes beyond the purposes and intention and commits a homicide, he alone is guilty of the offense and the others in the party are not guilty of homicide in any of its degrees, either as principal or as accessories."

The prosecution not being able to prove who fired the fatal shot, left the rest of the mob "guiltless," so Jasper N. Nations, the one plaintiff, was discharged. Hugh Blair was next arraigned on a charge of riot and false imprisonment; this also resulted in a failure to convict. Andrew Bradley was also placed on trial for breaking the peace. He also was discharged a free man.

Soon after this Elder Rudger Clawson, the principal witness against the murderers and companion of the late martyr, returned home.

November—During the early part of this month the branches of the church in Georgia were visited by President Morgan; also the city of Atlanta was visited and a lecture delivered on the subject of Utah and the Religious Belief of Her Citizens."

On the 20th of November a large company of Saints were gathered from Virginia, North Carolina and Georgia to the depot at Chattanooga, where they took train for the west with Colorado as their objective point. At Nashville the company was augmented by some more Saints from Tennessee. At Columbus, Ky., they were joined by some from Mississippi, so a company of 110 proceeded to Alamoosa, Colo., where they were met by Saints and old friends, who had located at Manassa, with teams and wagons and welcomed into their new home. President Morgan accompanied them to their destination.

December—Reports were received from Elders M. F. Cowley, James H. Moyle, George R. Hill, Richard Ballantyne, Moroni Pickett and Benjamin Harker, of baptisms, new openings and arduous trips all punctuated with opposition from the preachers, pulpits and press, closing the year, on the whole, however, very encouragingly.

(To be Continued.)

## It Would Not Burn.

By Elder N. Donald Forsyth.

Written for The Southern Star.

During the past few months in which I have been laboring as a traveling Elder in Tennessee, I have been permitted to witness many manifestations of the power of God. I desire to make mention of one particular instance:

While Elder J. P. Dalley and myself were traveling as companions in Bedford county, we canvassed one day the city

of Wartrace, a railroad station, in the eastern part of the county. We had visited a number of families, when we came to the home of a lady whose husband (a minister) was not then in. After introducing ourselves and making known the object of our visit, we presented her with a tract and resumed our walk down the street.

We visited the houses below, and, returning, passed by the house before mentioned. In the meantime the gentleman had returned; and as we passed his door he came out and held up before us the tract we had left, struck a match and held to its open leaves the flame. The fire blazed up as if to consume it, but, lo! it would not burn!

Thus baffled in his attempt to destroy those sacred pages, he withdrew, leaving us witnesses to the well known fact, that every time the adversary of the great cause arrays himself against it with a view to its suppression—he is defeated.

## Extracts From Letters.

President Wm. T. Jack, President of the Southwestern States Mission:

Your Mission paper, The Southern Star, shines forth with the brilliancy of many weeklies of more mature age, and promises to be a "sister" to that herald of truth from over the ocean, The Millennial Star, and if handled with wisdom and care, will become a potent factor in the spread of Gospel truth among the people of the South. Success to the "infant," and more particularly to the cause it represents.

From J. R. Holladay, Pleasant Grove:

Accept my congratulations on the establishment of The Southern Star. I much enjoy perusing its pages, and pronounce it a great aid to the Elders and Mission work in general.

President Parker:

Brethren, let us not wear out our welcome. \* \* \* If any of you have worked your county report to us and we will gladly assign you to a new field, that you may make a better record in meetings and bookselling.

President C. O. Christensen says: The old year is gone. In it we each have a record; unfortunately Old Time forgets to record good desires, high aims, etc.; except—accompanied by effort—such effort that will actually carve the good desires, so deep that good Old Time must observe it.

President Joseph Skeen says:

It would appear, judging from the reports, that the inclement weather of late has only opened up a new field for the exercise of the ingenuity of many of the Elders, in "bridging" difficulties. A common obstacle has been the inability to get hearers out to our meetings held in church buildings and school houses. The number of meetings held at private houses by some of the brethren is great evidence of their tact in overcoming this difficulty.

"Doubt is the vestibule through which all must pass before they can enter the temple of Knowledge," and Faith is the fire that warms us during the transit.

Don't nurse a good intention; let it have all the exercise possible.



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SATURDAY, JANUARY 7, 1899.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

We have had the article, "Missionary Experience," by Elder Flake, set up in type, but are forced to leave it out this week, also an excellent article by Elder Chester A. Call. We hope to get them in next week. We again caution our contributors to make their articles brief; remember, "Brevity is the soul of wit," and the Star is not able to give space to some of the lengthy contributions that are pouring in. We again remind our contributors to avoid all expressions tending toward slang or ideas that may be misconstrued, and write on one side of the sheet invariably. Do not be offended if we change words, sentences or cut out portions, and even consign to the waste basket. All publications reserve this right.

### THE CASE OF MR. ROBERTS.

SO far, The Star is about the only journal in the United States that has not had something to say regarding the election of Brigham H. Roberts, of Utah, to Congress. We hardly feel willing to be left entirely out in the cold, and therefore simply give the foregoing reason for explaining our opinion in connection with that expressed by so many newspapers in the North and South. In discussing the subject, however, from our standpoint, we imagine we shall differ from almost every other paper, because we sincerely believe that the real cause for all the opposition to Roberts does not appear upon the face of the many articles heretofore published in opposition to his taking the seat in Congress, to which he was duly elected by a majority of the votes cast, at the recent election in Utah. It is a noticeable fact that the prime movers in all the indignation meetings held, as well as the opposition emanating from all other sources, comes from leading ministers of the various religious denominations, and was started and still is managed, by this class of individuals residing in Utah and elsewhere. That they are bitterly opposed to the Mormon Church is a well authenticated fact; that the ministers in the West are constantly misrepresenting the saints in Utah is verily true; that they are engaged in stirring up persecution against the Mormon Elders who are traveling as missionaries throughout the world, is also well understood by every Mormon, Jew and Gentile throughout the land of the saints. It is also a well established truth, that 90 per cent. of all mobs raised against the Mormon Elders are always headed by some reverend gentlemen (?) who claims to be a personal representative of that Master whose mission was "peace on earth and good will towards man." Then again, we believe B. H. Roberts, more than any other member of the Mormon Church, is the person whom these ministers have a desire to attack. He is an acknowledged orator of great ability, is logical in his arguments, and those reverend divines who know him, simply shake like aspen leaves whenever Brigham H. Roberts makes his appearance in public, either to defend his own religion or speak in opposition to the man-made creeds of the day. These being the facts in the case, as we see them, we imagine the ministers were exceedingly happy when this splendid opportunity presented itself to appeal to the prejudices of the people, and at the same time use it as a club with which to punish the man whom they are all afraid to meet in any other way. We presume that, so far as the ministers are concerned, this is the real meat in the cocoanut. Let us review the case for a moment from the opposite standpoint.

When the law of the United States, passed in opposition to plural marriage,

was declared constitutional by the Supreme Court of the Nation, the President of the Mormon Church issued a manifesto, declaring it to be the duty of the saints to sustain and live within the law, and declared that no further marriages should be solemnized that were prohibited by said law. When this was done, it found B. H. Roberts with more than one family; he had married his wives for time and all eternity; had made a most sacred covenant that he would be true unto them, and at all times and under all circumstances, would protect them if necessary, with his life. If Brigham H. Roberts at that time had cast his wives off, and by so doing had in the estimation of his children, pinned the scarlet letter upon their mother's breast and bastardized themselves, would he have elevated himself in the estimation of these men? Would they have looked upon him as being more of a man of God, and more worthy of going to Abraham's bosom? If Brigham H. Roberts had done this, could he have looked his children in the face without the blush of shame mantling his brow? If he had done this, what would have been his thoughts, if he ever sought admission at the gates of that eternal City of God, where the names of Jacob's polygamous sons are inscribed above its pearly gates? Could he have carried with him at that place a recommendation from these ministers, declaring him worthy of meeting Abraham, "the Father of the faithful" and "the friend of God?" Could he have worn a proud look upon his face, when he stood before David, Solomon and many others mentioned in the genealogy of our Christ? Could these ministers have given Mr. Roberts an assurance that God would elevate him far above those whom we have mentioned, and who did not do with their wives as they desire him to do with his? But perhaps we are wandering somewhat from the subject. In allowing our minds to dwell for a moment upon that sacred volume found in the pulpit of all ministers, we had entirely lost sight of the fact that the greater portion of that book has been declared unconstitutional, and a believer in the same unfit to hold a seat in Congress. It is generally believed that Mr. Roberts was elected to Congress by Mormons alone; and one would conclude, by what appears in the press, that his election took place in the face of the solemn protest of the entire non-Mormon population of Utah. But such is not the case; some of the ablest supporters Mr. Roberts had during the late campaign were men, who in days gone by, were the most bitter opponents of polygamy; men who had been in the employ of the Government in opposing such persons as B. H. Roberts. In what is known as the days of the crusade in Utah, we doubt if there could be found a man in the whole nation more antagonistic to the



Mormon people than was Hon. O. W. Powers. He was a judge in Utah under the administration of Grover Cleveland, and in one brief year he almost filled the Utah prison with men whom he sentenced for having more than one wife. The writer remembers full well the day when he saw the present President of the Mormon Church stand before Judge Powers and receive his sentence which sent him to a prison cell. Yet Judge Powers was one of the ablest supporters Mr. Roberts had in his race for Congress. He championed the cause of Roberts and stumped the state for him. Judge Powers, in the writer's estimation, done more than any other one man in bringing about his election. He knew full well that Roberts had more wives than one, but being a little more generous than Roberts' enemies who are looked upon, and call themselves men of God, he did not think it necessary that his candidate should cast them off. Judge Powers is looked upon as one of the most gifted orators of the West, and he championed Mr. Roberts' election against all comers. We give here a portion of one of his arguments in favor of Roberts' election. The speech was made in the opera house at Logan, Utah, October 15th, 1898, in the course of which he said:

"We who live here know that prior to the celebrated manifesto of the Mormon Church, that more than two thousand men had entered into polygamy. We know that they claimed the right through divine revelation. We have seen them go to the penitentiary by the hundreds rather than sacrifice their opinions. We know that they were as sincere as ever men were in all the centuries. During the trying days, prior to the settlement of this question, there were scenes enacted in our courts touching to the heart every man who had warm blood in his veins. Burned into my memory is the scene when the present head of the Mormon Church stood before me to receive the sentence which the law imposed. The belief of the Mormon people in the sacredness of the polygamous revelation is beyond all controversy. When the manifesto was issued, the plural marriage system was abolished, and, with possibly a sporadic case now and then, plural marriages ceased. But there were thousands of wives which the law declares are not wives. There had been relations entered into during the past which could not, in the nature of things, be severed in an instant. What of thousands of women who had married in accordance with that faith? Were they to be cast off at once to struggle for themselves and children? Were they to become social outcasts? Was there not, and is there not, a problem presented here in Utah requiring the highest statesmanship to solve? All those things and all the peculiar conditions surrounding us here in Utah should be taken under considera-

tion before we are carried off our feet by the campaign which Republicans have inaugurated and are waging against B. H. Roberts."

In conclusion, let us say that one of the defeated candidates was appealed to, to contest Mr. Roberts' seat on the grounds of his being a polygamist. Mr. Foster, the party referred to, is not a Mormon, but said:

"Suppose that it was heaven at whose gates Brother Roberts was asking admittance, instead of the United States Congress, and he should be refused admission on the grounds of being a polygamist; and he should appeal the case to a jury composed of David, Solomon and Abraham, what do you think would be his chances for a seat? Think of Abraham refusing Brother Roberts a place on his bosom on the grounds that he is a polygamist! Eh? How do you think that would look? Now, candidly, if Brother Roberts is good enough to enter heaven, to recline on Abraham's bosom, and to play on harps of everlasting glory, is he not good enough for Congress? I think so."

### The Origin and Destiny of Woman.

Courtesy of Mrs. G. R. Michelson.

The following article appeared in the Mormon, a publication issued in New York City in the fifties, under the editorial management of the late President John Taylor. The date of the issue containing it was August 29, 1857. It has been reproduced in the columns of the Deseret News:

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and for marrying for time and all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since (a member of the church) to answer the following questions, we could not consistently refuse—viz: "Where did I come from? What is my origin? What am I doing here? Whither am I going? And what is my destiny after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and all eternity.

Lady—Whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits, in the spirit world, among the Gods? That as thy

spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also choose a kindred spirit whom you loved in the spirit world (and had permission to come to this planet and take a tabernacle), to be your head, stay, husband and protection on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fell from where it was first organized, near the planet Kolob. Leave thy father and mother's bosoms and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those you had been exalted before you.

At length the time arrived, and thou heard the voice of thy Father, saying, go daughter to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one of the most helpless of all beings that I have created, while in your infancy; subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the eords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its lustre in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate.

Thy spirit, filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to His holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou bade father, mother and all farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou had chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy, thou hast taken upon thee a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee



to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a priestess queen upon thy Heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear thy tabernacles in mortality), while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord." "That man is the head of the woman, and the glory of the man is the woman." Hence, thine origin, the object of thy creation, and thy ultimate destiny, if faithful, lady, the cup is within thy reach, drink then the heavenly draught, and live.

### JOTS AND TITLES.

Referring of the need of the Mormon Church for money, the Nevada State Journal asks: "Who ever knew a church that wasn't? It requires coin to run a church as well as a printing office, and there are a whole lot of folks who sponge their Gospel as they do their newspaper reading."

The Mormon Church did not accumulate this debt in paying their preachers for teaching and officiating in the Gospel ordinance.

During President Kimball's labors in the Mission he suffered the loss of his infant child, and the remains were interred in Chattanooga. At his request they will be taken up and sent to his home in Utah. Elder Irvin L. Pratt, President of the South Alabama Conference, will accompany the remains some time during the latter part of January.

Elder Robert Davidson, of Logan, laboring in the North Alabama Conference, now lies seriously ill with slow fever at Okolona, Miss. He has been bed fast for the past three or four weeks, and is still in a critical condition. The latest reports, however, from his companions, who are at his bedside, say he is rapidly improving. The Elders throughout the Mission should remember our sick brother in their prayers.

From the Deseret News: A cablegram was received at the President's office this afternoon from President Platte D. Lyman, of the European Mission, dated from Liverpool, England, to the effect that Elder Albert Peterson, of Murray, Salt Lake County, died yesterday at Upsala, Sweden. Elder Peterson was filling a mission in Sweden where he had been called to labor nearly two years ago. He was born in Sweden, March 7, 1872, and was set apart for his mission April 16, 1897. He held the Priesthood of a Seventy.

## PRIESTHOOD AND PRESIDENCY.

(Continued from last week.)

Previous to the death of Joseph the Prophet the Lord gave to the church, by revelation, all the leading officers belonging to the priesthood; providing, however, that they should be presented at the general conference of the church for approval or disapproval. After nominating the Patriarch, the President, and his two counselors, he named the Twelve Apostles, with Brigham Young as their President; also the High Council for the "corner stone" or Stake of Zion at Nauvoo, and the various minor officers in the Priesthood. Doc. & Cov. 124: 123, 145. The Prophet and Patriarch were martyred, one of Joseph's counselors had been excommunicated, the other had so far gone astray that the Prophet had endeavored to repudiate him, and there was no First Presidency of three to stand at the head of the church. But the Twelve, with President Brigham Young at their heads, as a Traveling High Council, according to the word of the Lord, stepped forward as a quorum equal in authority and power to the Quorum of Three which had been dissolved, and presided over the church by its vote, confidence, faith, prayer and fellowship. Thus all things were done in order and by "common consent." When the First Presidency of three High Priests was reorganized, Dec. 5th, 1847, under and according to the duty of the Twelve, and subsequently upheld and sustained by the church in general conference, the revelation was fulfilled, as quoted above, namely: "Of necessity there are Presidents or Presiding Officers growing out of or appointed of or from among those who are ordained to the several offices in these two Priesthoods." Similar proceedings have followed at each dissolution of the First Presidency of Three, occasioned by the death of the President. Thus the design and purpose of the Lord, repeatedly made known, that His church and kingdom should continue and never be destroyed, given to other people, or be overcome of the world, have been maintained, and the power and authority of the Melchisedek and Aaronic Priesthoods, with the presiding offices growing out of or from among them, have been magnified and blessed of the Almighty, and the fruits thereof bear evidence of their divinity.

The keys of the Kingdom are and have been with the Apostleship. No man has taken or aspired to the place of Joseph the Prophet. His position was assured to him by the Lord in this world and in the world to come. As with David Patten: "His Priesthood no man taketh from him," though the Lord had taken David unto himself, but another could be "appointed to the same calling." (Section 124: 130). Joseph had prepared the Apostles for the burden that awaited them, by conferring upon them every key, power, gift, anointing and blessing which had been placed upon his head, so that the oracles might be given to the church when he was taken away. The testimonies to this fact are numerous and incontrovertible. They were given in Nauvoo when Sidney Rigdon put forth his feeble claim to be "Guardian" of the church. They are matters of history. President Wilford Woodruff has repeatedly related the circumstances which oc-

curred when Joseph conferred those powers upon the Twelve. No one who knows Wilford Woodruff questions his truthfulness, honor and integrity. His word is as good as his bond, his simple statement as valid as his oath. The following is his latest testimony on this matter. It was given in the presence of ten or twelve thousand people at the General Conference of the Church of Jesus Christ of Latter Day Saints in Salt Lake City, Sunday afternoon, April 10th, 1898:

"I feel thankful today that Joseph F. Smith is with us as a son of Hyrum Smith. He bears a true and faithful testimony of his father. I would to God that Joseph Smith had a son in the flesh who would do as Joseph F. Smith does here—hear a testimony to the truth of his father. The Prophet Joseph Smith has no son that stands in the midst of the Church of God and hears record of his father. He never has had; possibly never will have. I will give you a testimony here that will show you where I stand with regard to this matter. Joseph Smith never ordained his son Joseph, never blessed him nor set him apart to lead this church and kingdom on the face of the earth. When he or any other man says he did, they state that which is false before high heaven. The last speech that Joseph Smith ever made to the Quorum of Apostles was in a building in Nauvoo, and it was such a speech as I never heard from mortal man before or since. He was clothed upon with the Spirit and power of God. His face was clear as amber. The room was filled as with consuming fire. He stood three hours upon his feet. Said he: 'You Apostles of the Lamb of God have been chosen to carry out the purposes of the Lord upon the earth. Now, I have received, as the Prophet, Seer and Revelator, standing at the head of this dispensation, every key, every ordinance, every principle and every Priesthood that belongs to the last dispensation and fullness of times. And I have sealed all these things upon your heads. Now, you Apostles, if you do not rise up and bear off this kingdom, as I have given it to you, you will be damned.'"

It is claimed by the disciples of the present Joseph Smith that the presiding authority after the death of the Prophet and Patriarch was with the High Council in Nauvoo, and they quote these instructions of the Prophet to the Apostles:

"The Twelve will have no right to go into Zion or any of her Stakes, and there undertake to regulate the affairs thereof where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions and those decisions will be valid. But where there is not a quorum they will have to do business by the voice of the church. No standing High Council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the Twelve."

(To be continued.)

"Where there is room in the heart there is room in the house," says a writer, and its truth is echoed in the heart of many an Elder when the excuse given them by some regretful (?) householder, "My wife is not well," or "We haven't room to take you in."



### Branch Conference.

Antangaville, Ala., Dec. 28, 1898.

To The Southern Star:

We have just closed a most successful Branch Conference, held with the Saints near Antangaville, in Autauga county, Ala., on Dec. 24-25-26, at the home of Brother Mallory Golsen, where a feast of spiritual and temporal things was certainly enjoyed.

There were present Elder Ben E. Rich, President of the Southern States Mission; Elder Irving L. Pratt, President of the South Alabama Conference, with his Counsellors Elders F. H. Andrus and Ed Benzley; also Elders Lawrence Peterson, M. A. Beckstead, John H. Willis, J. Harvey Melville, Ezra P. Monson, Jos. Biggs, W. W. Williams and B. F. Price.

Conference opened Saturday morning, Dec. 24, 1898, accompanied by beautiful weather; all nature seemed to join us in our worship of the Lord.

The singing was splendid and a most agreeable spirit prevailed. The speakers for the morning services were Elders B. F. Price, J. H. Melville and Jos. Biggs.

In the afternoon Elders J. H. Willis, M. A. Beckstead and President Rich occupied the time and much spiritual food and wise counsel given to us by him.

At 4 p. m. a sumptuous dinner was served and with thankfulness and relish we all partook of that which builds the inner man.

At night a most interesting programme was rendered by the Elders and Saints present. Each part was taken and very creditably rendered. A most enjoyable time was had.

Christmas morning came with all the splendor of a bright spring day, and with the usual happy Christmas greetings, we all felt the influence of a divine power over all.

The morning was spent in priesthood meeting, where President Rich gave the Elders valuable counsel and instruction, after which each Elder, in turn, bore his testimony and expressed his feelings regarding the "work."

At 12 m. a general meeting was again held at which Elders Irving L. Pratt and President Ben E. Rich occupied the time, speaking upon the principles of the Gospel and the power thereof.

At 2:30 p. m. the twelve elders, the saints, friends and all present, numbering about sixty, were invited to Christmas dinner, where a truly delightful sight met our gaze!

Almost everything the taste could desire was before us. In the center of the table was a large cake very artistically decorated. There were cakes, pies, turkeys, chickens, fruits, oranges, candies, nuts and delicacies of all kinds.

Dear Editor, my pen fails me; you must needs have seen to appreciate, and have tasted to know how delectable. Much credit is due to all the ladies who labored so zealously and with the success to provide such a delicious Christmas dinner.

Two good meetings were held Monday. The speakers in the morning meeting were Elders Ed Benzley, W. W. Williams and F. W. Andrus, each showing from the Scripture the advantages of obeying the Gospel.

At 2 p. m. a meeting was held for the purpose of effecting a branch organiza-

tion. Elders Ezra P. Monson, Lawrence Peterson and Irving L. Pratt addressed the meeting on the Gospel and advantages of effecting an organization, after which the "Newton Branch of the Church of Jesus Christ of Latter Day Saints" was organized with Mallory Golsen as President; Sidney Golsen, First Counsellor; F. M. Stouendmire, clerk.

This branch has a membership of thirty-three, and with the exception of four or five, all are keeping the "Word of Wisdom" and are paying "tithes."

There is a spirit of perfect union with the Saints and all are working zealously for the cause of truth. They have a Sunday school and a Mutual Improvement Association here, both of which are in a thriving condition.

Everything favored our meeting, not an unpleasant occurrence to mar the peace and perfect harmony of all things to make our Conference meetings a success.

The Saints of the Newton Branch of the Church have cause to be proud of their organizations and the successes they have achieved in making this Branch Conference such a complete success.

The Elders all join in thanksgiving to those who have assisted and joined the noble work, and for the very merry Christmas spent in 1898. We wish our Southern Star abundant success, and watch each week with joy for the brilliant rays of its light. Your brother,

IRVING L. PRATT.

### "THE MORMONS AGAIN."

The good people—clergymen and laymen—who are petitioning congress to deny Mr. Brigham H. Roberts the seat to which he was admittedly elected are raising an issue which might better be left quiescent. The clergymen of Cleveland, for instance, demand Mr. Roberts' rejection upon the ground that he professes the Mormon faith. Suppose that congress, acting upon this demand, should unseat Roberts, as it has the power to do, despite the provision of the first amendment of the constitution, which forbids a state religion. How long would it be until a congressman-elect belonging to another obscure and unpopular sect would also be singled out for persecution? If a man's religious belief is to be a test of eligibility to congress it is evident that in the end the legislature will be composed exclusively of members of the sect which is strongest numerically, and thus we should have a state religion in fact if not in name. As to Mr. Roberts' excess of wives, that is another matter—an extremely delicate one. And while the clergymen's associations may denounce Mr. Roberts it is pretty safe to say that there are not a few congressmen who, from personal reasons, will hesitate at throwing any stones at him. He is very likely to retain his seat despite the protests of the brethren and the denunciations of the sisters.

The foregoing from a recent issue of the Chicago Chronicle is commented on by the Chattanooga Times as follows:

We quote the above from our Chicago contemporary, not to indorse all of it, but to give us opportunity for making a few remarks on the agitation of the Mormon question, in the south and elsewhere.

We are in receipt of a letter from a gentleman of Greenville, Tenn., who expostulates with us and lectures us, much as if we had joined the church of the Latter Day Saints and were engaged in proselyting our neighbors, to belief in polygamy, etc. All of which misconception

is based on the fact that we have disapproved of the persecution of Mormon missionaries, and on our openly expressed contempt for the war that is being waged on Brigham H. Roberts, congressman-elect from Utah. In spite of our care to have it understood that we fully indorse and desire the enforcement of the anti-polygamy laws, the fact that we would not convict a Mormon of bigamy "on general principles," seems to have convicted us, in some men's minds, of being dangerously wrong on this question.

We may be obtuse, even stupid, but we can trace no relationship between the burning of a Mormon church in Kentucky—two have lately been burned in that state—and the sin of plural marriage in Utah.

We can see no justice in putting Roberts out of the house, because he has three wives, married to him when the local laws sanctioned polygamy, and congress had not denounced it as a misdemeanor, and allowing men to sit in congress who are openly immoral in their lives. We would put both out or none. We would let the people of Utah select their members, as we do the slum districts in our great cities, and all the rest; and as long as they did not outrage decency we would not have them disturbed. The people choose for themselves, let them have their choice.

In short, we will try to do all men of all religions—or no religious connection—simple justice and leave the people to attend to their own business, albeit we will do what we can to have the government in the hands of men clean and capable, patriotic and honest.

We are as strongly against any attempt to institute the eastern domestic regime among our people, as any man could be. We regard it true that polygamy and slavery were "twin relics of barbarism," bad for the white man in the south especially, and for society generally in Utah. We know that both these institutions are as dead as Julius Caesar. That remnants of them are to be found, is not to be questioned. That time and the progress of the age will eliminate those bits of moral debris, in due season, we cannot doubt, when we look back thirty-eight years and consider what has come and gone, in the span of the generation that came on the stage in 1860.

As to Mr. Roberts, we would leave him to be dealt with by the house. As for the Mormon propaganda in the south, we have found the elders who are in that work, many of whom we know and respect, men far above the average in point of intelligence. Those connected with headquarters, in this city, are, in all outward seeming, gentlemen, educated, refined, pure in conversation and straight in their daily walk. Why shall we attack, pursue and try to drive out these people? They have done the south no harm. Their influence on the masses of the people, wherever it has been felt, as we believe, has been improving, refining, elevating. We may not subscribe to a single dogma they teach; no more do we agree with some other sects, and we cannot hold with many good citizens, politically.

But we must let all of these alone in peace, so long as they behave themselves in orderly and becoming fashion or we are bad Americans.

Finally, if polygamy, in Utah, is "com-



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING DECEMBER 17, 1898.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Rel. Testimonies of Elders	Refused Entrance	Tracts Distributed	Dodgers Distributed	Books Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Conversations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Postoffice	COUNTY	STATE
John E. Griffin.....	(Virginia).....	29	776	492	89	22	25	562	500	137	12	4	64	470	47	5	1	.....	.....	Hewlett.....	Hanover.....	Va.
E. G. Wooley, Jr.....	(Kentucky).....	37	876	354	166	10	7	331	305	57	5	29	29	649	32	.....	.....	.....	.....	Liletown.....	Green.....	Ky.
S. B. Thatcher.....	(E. Tennessee).....	38	893	746	82	83	37	793	793	185	22	4	153	447	32	5	1	1	1	Hale.....	Mitchell.....	N. C.
C. O. Christenson.....	(Georgia).....	27	730	750	117	12	52	712	669	85	5	7	78	360	.....	.....	.....	.....	.....	Atlanta.....	Fulton.....	Ga.
Joseph Skeen.....	(N. Alabama).....	33	769	355	115	5	5	433	340	73	4	20	120	566	11	1	3	.....	.....	Diekson.....	Colbert.....	Ala.
C. G. Parker.....	(Florida).....	36	1096	258	192	19	22	386	422	53	1	6	93	384	18	.....	4	.....	.....	Lula.....	Columbia.....	Fla.
J. Urban Allred.....	(Mid. Tenn.).....	35	788	489	116	14	31	485	351	18	11	14	101	620	9	3	2	.....	.....	Sparta.....	White.....	Tenn.
Lewis Swensen.....	(N. Carolina).....	33	697	164	162	7	1	242	194	73	5	11	68	499	58	4	.....	.....	.....	Wilmington.....	New Hanov'r.....	N. C.
Geo. A. Day.....	(S. Carolina).....	28	750	278	92	8	20	315	315	159	8	1	97	414	16	.....	1	.....	.....	Knott's Mill.....	Orangeburg.....	S. C.
Thos. R. Condie.....	(Mississippi).....	34	926	278	84	7	27	216	165	36	10	10	45	393	18	4	2	.....	.....	Jackson.....	Hinda.....	Miss.
Geo. A. Lyman.....	(E. Kentucky).....	42	682	103	295	1	3	184	184	40	22	30	80	515	12	2	4	.....	.....	Jackson.....	Breathitt.....	Ky.
J. A. Cornwall.....	(Louisiana).....	33	701	175	130	12	20	143	104	45	12	13	65	317	3	6	.....	.....	.....	Victoria.....	Natchetoches.....	La.
Irvin L. Pratt.....	(S. Alabama).....	35	1263	792	143	108	68	740	672	84	15	10	100	908	26	5	2	.....	.....	Antaugaville.....	Antauga.....	Ala.

mon," as some people who were never there and know nothing on the subject assert, we would favor its extirpation by all lawful and constitutional means; but there is not a scintilla of proof, that has come under our notice, that either the church or the state winks at, let alone promotes the practice. The charge looks to us to be false. If the five hundred and more Mormon elders, who are scattered over the south, are teaching polygamy or any form of concubinage, as a religious doctrine; if they or their disciples are practicing plural marriage, according to the teachings of Brigham Young, we advise that they be indicted under our statutes, and punished to the limit of the law; and the fact that the making of a single case of the kind has not been even attempted, in the twenty-three years during which the Mormons have had their evangelists in this section, is to us, conclusive proof that there is no truth in such charges.

### Mr. Read—A Friend.

Pocahontas, Tazewell Co., Va., Dec. 31.  
Editor Southern Star.

I saw an adverse criticism of your paper in Chattanooga by The Religious Herald, Richmond, Va., of 22d. The Herald did not welcome it into life, nor exhort it to let its light so shine, etc. Neither did the Herald ask a proof of the Mormon doctrine, that it could retain, or hold fast to that part which was good. Neither was the name of the paper given, nor address. Said paper had also article vs. Saints, by Rev. Nelson. I am writing article in defense of the Saints to the editor of Herald, and if he fails to publish it, which I ask him to do, with his criticism, I may send it to your paper. Read the Bible twenty-five years to get the truth and the book of Mormon, with several other able works of the Saints, and as logician, I assert that if anybody can find anything in the Mormon doctrine which is not gospel they are smarter than I am.

I have attended Orthodox and other churches twenty-five years and studied their doctrines to see which is right one to join, and I find they have all departed from the faith once delivered to the Saints; so I never joined any of them. Graduated at Milligan College, Tenn., class 1885, am convinced that the Church of Jesus Christ of Latter-Day Saints is the true church restored, and if I can bring forth fruits worthy of repentance I wish to become a member. I am taking "Improvement Era," and would like to take your paper, but cannot pay for it just now. Want sample any way.

Yours for truth and right,

WM. EDWARD READ.

### PURE LOVE IS NOT PASSION.

By Elder M. A. Stewart.

Written for the Southern Star.

In thinking over different subjects that are calculated to elevate the readers of the Star, I have chosen the subject of Love. Pure love is not a passion, as the people of the world seem to believe today. Changing and flitting about to suit the romantic whims of the idle dreamer, but is a principle as enduring as the pillars of heaven. In 1 John iv:8 we find what love is. God is love. Love then is the embodiment of truth; for there is no truth without its pale. Of love we were begotten; from love we fell; through love we were redeemed. Now as we were redeemed by the love of God we should continue in that love, and prove that we do love Him by keeping His commandments. For he that hath my commandments and keepeth them he it is that loveth Me; he that loveth Me; he that loveth Me shall be loved of My Father; and I will love him and manifest Myself to him, 21st verse; and in the 23d and 24th verses, He said if a man love Me he will keep My word, and My Father will love him, and we will come and make our abode with him. In the 31st verse He said that the world may know that I love the Father, and as the Father gave Me commandment so I do, proving by obedience the love He had for His Father. And in the 15th chapter 10th verse, He said if ye keep My commandments ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. From the foregoing we find that obedience is a manifest token that we love Jesus, with the promise that He will love us and manifest the Father unto us. And in the 13-17th verses we are commanded to love one another, not only our friends but our enemies, as He loved those who put Him to death in that cruel and ignominious manner. He who drank the dregs of that bitter cup on Golgothias dreary heights, on that solemn day, when the earth opened her mouth to receive His precious blood to atone for lost and fallen man, and as He hung pinioned to the tree by those cruel nails in His hands and feet, suffering that excruciating pain that called forth these sad words: "My God! My God! Why hast thou forsaken me." Even at this extreme test of His love, He proved to His Father that He loved unto death. As He said in life He proved in death: "Greater love hath no man, than this, that he lay down his life for his friends."

And so acute was His suffering at that last moment that the earth groaned, and

the heavens were draped in mourning; and the land seemed consigned to the dark and benighted demons of Inferno.

And as the glad spirit took its flight and left His body the earth shook, the veil of Temple was rent in twain, and the graves were opened, and many of those who slept came forth. And thus love conquered death, hell and the grave, and brought about the resurrection of the dead; also life to those who abode, or will abide, in His love, of death unto those who did not or will not abide in His love.

If we will abide in His love, He will abide in us; and when He takes up His abode in us, it will be a witness unto us, that we are accepted of the Father, and our whole being will radiate with love, until, "walking in the light as He is in the light, we have fellowship one with another; and the blood of Christ cleanseth us from all sin." 1 John i:7. Whoso keepeth His commandments, in His verily is the love of God perfected, hereby know we that we are in Him. 1 John ii:5. "By their fruits ye shall know them," was the Savior's guide.

Also, John in his 2d chapter 9-10 verses said: "He that sayeth he is in the light and hateth his brother is in darkness even until now; but he that loveth his brother abideth in the light, and in him is no occasion for stumbling."

So let each one examine himself by the standard of love, keeping this in mind, that God is love, and every one that loveth is born of God and knoweth God, but if our hearts condemn us, God is greater than our hearts, but if our hearts condemn us not we have confidence toward Him. And if any man say he loveth Him and hateth his brother he is a liar, for this commandment we have from the beginning, that he that loveth God, loveth his brother also. Oh, dear reader, how many of us can pass this examination? How many out of the good treasure of the heart bringeth forth that love, so we bestow it alike upon the poor and rich, without dissimulation; ever speaking a kind word to both friend and foe; answering with a smile the sarcastic interrogations of the self-righteous bigots, who, like the Pharisees of old, will try to entrap us? Do good for evil and thus burn out the dross from our souls, leaving only pure love. Thus love lightens the burdens of the weary, helps the street urchin to doff the hardships and betray his jovial nature; soften the heart of the angry; give hope to the discouraged; brighten the countenance of those who are sad; cheer the family circle; turn wretchedness to happiness; sorrow to mirth, and make heaven of earth.

All these yet her vaults are not diminished, for love is as boundless as eternity and her name is Jehovah.